11:Goodale E-5 (1954, 1962) 1963 CU20 Tiwi CU20

884 [462] [535] [302] are allowed to dig the yam. A special dance area, or ceremonial ring, is cleared on the ground and a special cooking fire is built in its center. On each of the three ceremonial days the participants paint themselves in specified ways with ocher. During the evening of each day, while the yams are soaking or cooking, the male participants, singly or together, walk slowly counterclockwise around the ceremonial fire, beating sticks together as an accompaniment to specially composed songs. At times the wives, who remain outside the ring, sing with the men, or they may join their husbands in traditional dances that imitate various aspects of the natural world around them.

884 [533] [534] [535]

The songs are a vital part of the ritual. They must be newly composed for the occasion and may relate to any event or abstract idea the composer chooses. The songs often deal with injustices the singer has experienced in the past year, about which he wishes to register an "official" complaint:

[154]

[539]

"There was a funeral,
You went first, I came after.
Old people came in first.
I was late because I had a *Kulama*.
Why didn't you wait for me?"

or

"When Dory have baby girl
The old man said, 'That's for you.'
Dory, my mother-in-law, she burns me.
Dory doesn't know the old people way.
I would like to kill her."

Others may be in the nature of news reports, in which the listeners are informed of anything interesting that may have happened to the singer during the preceding year. For instance, the composer of the following song had just

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[TEXT CONTINUES ON P.14, (A)--Qualyst]
[P.13, (B)]